THE FLAG OF ZIONISM

The flag is blue and white, and is based on the shield of David

A HUNDRED and fifty young Jews left New York Thursday to fight for the freeing of the Holy Land. They will join other hundreds enlisted in Britain, who are already on their way to Palestine, and who will form a regiment in the British army, but fighting under their own flag. Thus for the first time in all the history of the Crusades the sons of the people who claim Judea as their fatherland

which invested last week's Purim festival with unwonted joy, and which will give to the coming Passover celebration a significance which it has not had for many centuries. Years ago, when Herzl and Zangwill and others raised the standard of Zionism, the world with renewed oppression. Yet we have thought of them as visionaries, and only to read such works as Jehuda which invested last week's Purim festi- Cour de Lion and St. Louis and others even many Jews discountenanced their Halevi's "Zionide" to realize the vitalplans as impracticable and doomed to ity and the fervency of the Jewish In Many Lands disappointment. To-day the faith of passion for the land of their fathers. the British government is pledged to From time to time in later centuries the fulfilment of that plan; British arms have taken Jerusalem and practically all of Judea from the Turks, and at this very moment hundreds of young Jews, enlisted in a Judean Battalion and other organizations of the British army, are on their way to Palestine to aid in the complete reconquest of that land in preparation for the establish-

It may be imagined, then, with what new inspiration this year Jews throughout the world have celebrated the Sabbath of the Song, with the victorious paean, "I will sing unto the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea.'

ment of an independent Jewish com-

Last week Purim, the Feast of Lots, was celebrated, in memory of the deliverance of Israel from the murderous designs of Haman. A few weeks hence, on the fifteenth day of the month Nisan in the year 5678, the Passover will be commemorated; when, at Seder, the father of the house will lift up the dish of unleavened bread and say:

"This is the bread of affliction, which our fathers did eat in the Land of Egypt. Let all who are hungry enter and eat thereof; and all who are needy, come and celebrate the Passover. This year we celebrate it here, but in the year to come we hope to celebrate it in the Land of Israel. This year we are as slaves, being accounted aliens, various leaders arose: David Rubeni but next year we shall be children of freedom in the Land of Israel."

Fulfilment of the Hope Is Nearer

For thousands of years that solemn commemoration has been observed and such words have been spoken, but not until now has it been possible to utter confidently the hope for the rest the patron and protector of the Jews (a first which England is to-day fulfilling as the wrath that had been kindled against him and secure powerful friends. He went so far as to offer halestine if they would use their influence in his behalf in Armenia. This offer was made to the English Jews, who indignantly rejected it. toration of Israel in the immediately in their actual return, and, a little The Steps That

How was it brought about? We need not rehearse the story of the Zionist movement, that lineal heir of that earlier inspiration which caused Zerubbabel and his fellow exiles returning from Babylon to rebuild the Temple, and which in a later day of glory gave the Maccabees victory over Antiochus Epiphanes. Through all the ages aince the first Captivity the dream of restoration has been cherished, and through thirty centuries succeeding prospect of Jewish emancipation in prospect of Jewish emancipation in The first international Zionist Con-Thrace. It was an interesting circumstance through the group of the during this period there was much cooperation between the Zionism aims at establishing for the Jewish people a publicly and legally assured home in Palestine. For the attainment of this purposes the congress considers the following means serviceable:

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through thirty centuries succeeding generations of loyal Jews have been repeating with unwavering courage the Paalmist's pledge:

"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I wherein they dwelt and to about all the influence of the laws of the various countries.

"The federation of all Jews into local or general groups, according to the laws of the various countries.

"The strengthening of the Jewish feeling and consciousness; "Preparatory steps for the attainment of those governmental grants which are necessary for the achievement of the Zionist purpose."

A People's Bank was formed, a National Fund was started and a Ball tong the prospect of Jewish emancipation in local or general groups, according to local or general groups, according to the laws of the various countries.

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Hundred and Fifty Here Join in Effort to Realize at Last the Vision of Twenty Centuries of Exile-Records of Many Nations Show People Has Never Lost Its Power to Fight

volved preparation for that great consummation by means of improving in every possible way the general condition of the Jews, intellectually and

In this work the Rothschilds, Sir

Many Christians Aided the Dream

Moses Montefiere and other eminent Jews took a leading part. Christians looking for the Second Advent also, as of old, gave their aid. Among those who practically sought the acquisition of Palestine by purchase or otherwise for a new Jewish state were Walter Cresson and James Finn, respectively the American and the British consul at Jerusalem; Laurence Oliphant, the noted traveller and author, and the philanthropist, Lord Shaftesbury, Lord Palmerston favored the recreation of a Jewish state in Palestine, under British protection, as a means of controlling the overland route to British India, and Lord Beaconsfield and Lord Salisbury inclined in the same direction and supported Oliphant's efforts to secure a concession from Turkey which would permit the foundation of an autonomous Jewish colony in Palestine. Nor should we forget George Eliot, the publication of whose romance, "Daniel Deronda," in 1876 gave an enormous impetus to the movement.

The Russian persecutions of the Jews Crusades the sons of the people who claim Judea as their fatherland will share in the efforts to free it from Turkish rule.

By Leon Lansberg

A JUDEAN battalion, to reconquer the Promised Land for the reëstablishment of Israel! Such was the thrilling announcement which invested last week's Purim festi-

decai M. Noah, of New York, who purchased Grand Island in the Niagara River for the purpose. Consideration of these examples convinced him that they failed largely because they did not mean a return to Jerusalem, and he accordingly became a Zionist.

Dr. Herzl in the early part of 1896 published in English, French and German a pamphlet entitled "The Jewish State," which may be regarded as the

Joseph L. Cohen, organizer of recruiting work, a graduate of Cambridge University and former fellow of Columbia

various leaders arose: David Rubeni and his disciple, Solomon Molcho, in the early sixteenth century, who roused much enthusiasm in Italy, Spain and Turkey: Manasseh ben Israel, in the seventeenth century, who sought to gather all Jews in England in prepations as pamphlet entitled "The Jewish State," which may be regarded as the original gospel of Zionism. It called for the establishment of a Jewish republic in Palestine, under the suzerainty of the Sultan of Turkey, to whom it would pay tribute. Entire freedom of religion was to prevail, and the holy places were to be extractericalized. Israel Zangwill, Max Nordau, and other eminent men in all parts of the world promptly approved the plan and extensive popular support was given to it. Even the Sultan, Abdul the Damned, was favorable to it. The reason of this was that his atrocities in Armenia had so incensed the world that he deemed his tenure of the throne to be in danger, and he thought that by giving the Jews a free charter in Palestine, whore years and he thought that by giving the Jews a free charter in Palestine, whore years are to be extracted the part of the world promptly approved the plan and extensive popular support was given to it. Even the Sultan, Abdul the Damned, was favorable to it. The reason of this was that his atrocities in Armenia had so incensed the world that be deemed his tenure of the throne to be in danger, and he thought that by giving the Jews a free charter in Palestine entitled "The Jewish State," which may be regarded as the original gospel of Zionism. It called for the establishment of Turkey, the subment of Turkey, the holy places were to be extracted mention of the world promptly approved the plan and extensive popular support was given to it. Even the Sultan, Abdul the Damned, was favorable to it. The reason of this was that his atrocities in Armenia had so incensed the world promptly approved the plan and extensi

later, Sabbatai Zevi, at Smyrna, who Led to Zion

cleave to the roof of my mouth; if I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

Bar Cochba, nearly eighteen centuries ago, endeavored to lead Israel back to Judea, but failed. Failed also Moses of Crete, three centuries later; and the Syrian Serene in the eighth century of our era, and a few years later also Abu-lsa Obadiah in Persia. Then fell the darkness of the Middle Ages upon Israel, oppressed in European ghettoes, amid sll which the mational aspiration failed not nor faltered. The national spirit remained unbroken and unchanged. True, it was no longer militant. The unhappy status of the Jews forbade that. Nor was it possible then for them to win the sympathy of the lands in which they will as exiles.

delsnohn—led Jews very generally to seek to become citizens of the lands wherein they douglet and to abandon all thoushold abandon all thoughts of rehabilitating the Jewish Rash, in 1806, a Sanhedrin, convened by Napoleon, largely at his dictation, substantially repudiated the Zionist tradition.

Yet, paradoxically enough, that very reaction against Jewish nationalism was what gave that movement an irresistible impulse for revivification and ultimate triumph. For the Mendels-sohnian movement promoted Jewish historical studies and culture, and that the development of Zionism on an immensely stronger basis than before, the basis not merely of tradition and sentiment and spiritual fervor, but that of historical and scientific knowling the Jews forbade that. Nor was it possible then for them to win the sympathy of the lands in which they for Jews forbade that. Nor was it possible then for them to win the seek to become citizens of the abandon all thoughts of parking the Jewish Rashed in thoughts of rehabilitating the Jewish Rashed in thoughts of rehabilitating the Jewish Rashed in Bandon all thoughts of Parking on Allast, in 1806, a Sanhedrin, Convend the Jewish Carlon all thoughts of the Jewish Rashed in Rashed in thoughts of rehabilitatin

THE VISION OF ZION





Hatikvoh

Kol-od ballayvov pneemo Nefesh yehoodee homi-yo Ulefa-assay mizroch kodeemo A yin Itzi-yon tzofi-vo.

Od to ovdo sikvo- saynoo. Hatikvoh hanno-shono: Loshoov Peretz avo-saynoo L'eer boh Dovid chono.

Our Hope

(Translated by Rebecca A. Altman) While yet the olden fires burn Within each loyal Hebrew breast, And toward the East our eyes turn,

With Zion still our only quest

Chorus

Lost is not our hope of yore. Our olden hope and blest: To return to our land once more, Where our sires rest!

when, on November 3, 1917, the British Foreign Minister, Arthur J. Balfour, with the cordial approval of the British War Cabinet, uttered what may be regarded as the Magna Charta of the new Jewish commonwealth:

"His majesty's government views with favor the establishment in Palestine of a national home for the Jewish people and will use its best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country."

Many Jews Join The British Forces

No other utterance of modern times has so electrified and inspired the Jewish world as this. Particularly was there exultation in the British government's recognition of the entire com-patibility between the national aspira-

Dates Far Back

To those who have come to look upon the Jews chiefly as tradesmen and money-lenders, the militant spirit may seem foreign to them and their active participation may be a matter of surprise. For this there is really no occasion. History, from first to last, contains many striking illustrations of the valor and prowess of Jews in war. Joshua, Gideon and King David were great warriors, and in later years the Maccabees were unsurpassed among the warriors of the world. The military valor, resource and endurance of the Jews in the final defence of Jerusalem against Titus almost bailled the might of Rome itself.

To Americans, especially, the military achievements of Jews should here.

in war. Joshua, Gideon and King David were great warriors, and in later years the Maccabees were unsurpassed among the warriors of the world. The military valor, resource and endurance of the Jews in the final defence of Jerusalem against Titus allmost bailled the might of Rome itself. To Americans, especially, the military achievements of Jews should be familiar, since there has been no war of this republic from the very first in which they have not hondrably distinguished themselves. Thus in 1779 a corps of volunteer infantry, composed chiefly of Hebrews, was formed at Charleston, S. C., under the command of Captain Lushington, and did gallant work under Moultrie and Benufort. Manuel Mordecai Noah, of South Carolina were and Missington himself, and also served with great gallantry with Francis Marion, the redoubtable "Swamp Fox"; and in addition to his services in the field gave what then seemed an enoration and of \$100,000 to further the cause of American independence.

Mordeeni Sheftall was in July, 1777, appointed Commissary General of the Meximal Post and the services in the factors of the Jewish Lookout Mountain, Missionary Ridge, follow in their path."

Captain Dessauer, who was killed in the lecent and the chard of General Franz in the final defence of the Jewish flag. That flag, which will be borne by the battalion. The colors are blue and Morchard Wax Cornheim and M. Szeg. Howard. Max Cornheim and M.



THE MAN WHO SAW THE VISION

THEODORE HERZL

there exultation in the British government's recognition of the entire compatibility between the national aspirations of the Jews and their legalty to the governments whose citizens they now are. This recognition was seen to be a justification of the plan, already undertaken, of forming separate Jewsish regiments and battations to serve with the British army. This latter plan had been adopted by many Jews carly in the war.

In 1915 large numbers of Jews were compelled to flee from Palestine to Egypt, settling chiefly in Alexandria, and there, grateful for the protection and championship which England afforded, they purposed to band them selves together for service in her army. The service which they could render was quickly appreciated by General Sir John Maxwell, the Sirdar, and he accordingly sanctioned the formation of the Zion Mule Corps as an auxiliary to the British transport service. Of the prompt efficiency of this body the commander, Colonel Patterson, soon had occasion to speak in terms of highest praise. "Many of the Zionists," he said, "whom I had thought somewhat lacking in courage showed themselves fearless to a degree when under heavy fire."

THEODORE HERZL

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The Servician defenders of Sa-wand was brevetted brigadier general for the protection and the foremand against the British attack upon that city in December, 178. Was a Jewish native of Boreaux, France, served but was brevetted brigadier general for the protection and the formation of the Zionistic Colonel David S. Franks, of Montreal; Solomen Bush, Emanuel de la Motte, Asher Levy, Nathaniel Levy, David Hays and his son, Jacob Hays, whose descendants still live on the ancestral homested in Westchester County, N. Y.; Reuben Eling, Jacob I. Cohen, Major Louis Bush, Aaron Benjamin, Joseph Bloomfield, Isaac Israel in Westchester County, N. Y.; Reuben Eling, Jacob I. Cohen, Major Louis Bush, Aaron Benjamin, Joseph Bloomfield, Isaac Israel and Benjamin Patter West Protection and Colonel Marcus Althoug

Cyrus Adler relates in this connection the following on the authority of an unpublished letter of Jared Sparks: "At the outbreak of the Revolutionary War a Mr. Gomez, of New York, proposed to a member of the Continental Congress that he form a company of soldiers for service. The member of Congress remonstrated with Mr. Gomez on the score of age, he then being sixty-eight, to which Mr. Gomez replied that he could stop a bullet as well as a younger soldier."

The War of 1812 also saw the patriotic activity of many Hebrews. One of the most distinguished officers of the American army was Brigadier General Joseph Bloomfield, while the names of Colonels Nathan Myers and Samuel Noah, Captains Meyer Moses and Judah Tones, Lieutenants Isaac Mertz, Benjamin Gratz and David Metzler and

THE LEADER IN WAR

Jew was First Victim at Manila

Victim at Manila

In the Spanish War more than 4,000 Jewish soldiers served. The first man to volunteer was a Jew, Sergeant Maurice Justh, of the 1st California Volunteers, a regiment which numbered 100 Jews and which was conspicuous in the capture of Manila. The first man killed in action was also a Jew. So cager were Hebrews to prove their devotion to the government that in New York alone 5,000 offered their services to the Governor, through Nathan Straus. Colonel Roosevelt has declared that the seven Jewish members of his famous Rough Riders regiment displayed the most astonishing courage. One of them, it may be noted, became a lieutenant. The Astor Battery, too, numbered ten Jews among its ninety-nine members. Among those who went down to death on the ill-fated Maine were fifteen Jews.

With these antecedents there need be no cause for wonder at the militant spirit of the Jews in the present war, or that in response to earnest requests the following welcome message was recently sent to the Jews of New York by the British recruiting officer in this city, Major C. Brooman White:

"I have the shonor to inform you that we can take and enlist into the

sard on his right arm bearing the six-pointed star of David, with the word "Zion" in the centre, and above it the

a certain sense pioneers. They will prepare the way for thousands to fol-Volunteers Wear

The Star of David Each Jewish volunteer wears a bras-

Zion" in the centre, and above it the legend in Hebrew characters "Jewish Battalion," The color

into it. Issues stuck to the rein of his leading mule; a shell came and blew the three of them to bits, and by a mirack lee scaped. But he kept hold unconcernedly into camp dragging the head of his ocast behind him. All the rest was miracement, which we have been such as the concerned of the control of the head of his ocast behind him. All the rest was miracement, which are the surface of the head of his ocast behind him. All the rest was miracement, which we was controlled the pass our miracement of the surface of the head of his ocast behind him. All the rest was miracement, which we was controlled the pass our miracement of the head of his work of the wind head of the number of the head of his work of the head of his with a spirit we expression to the his work of the head of his with a spirit we expression to the head of his with a should be come a misery to them and death a problem unnovable. The came have been selected to lead them. They will be trained by specially chosen into the head of his work of of his